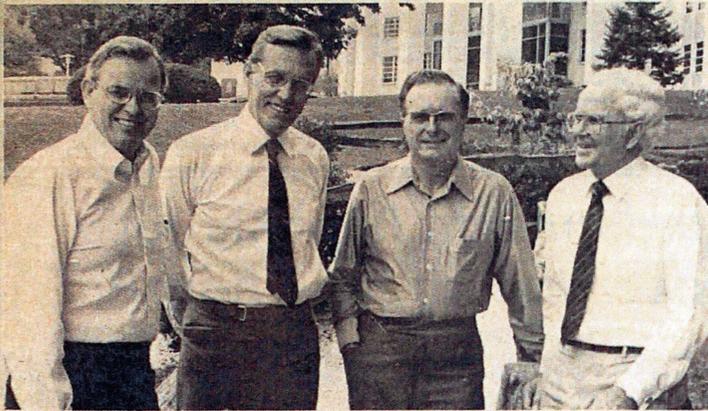


# Baptist and Reflector

Vol. 149/No. 34/August 24, 1983

News journal of Tennessee Baptist Convention



**BSSB LEADERS** — Lloyd Elder, president-elect of the Sunday School Board; Harry Piland, Sunday School department director; Grady Cothen, president; and Gwenn McCormick, secretary of the church architecture department, pose after the elections of Piland and McCormick.

## BSSB elects Piland, McCormick to staff

RIDGECREST, N.C. (BP) — Trustees of the Baptist Sunday School Board, meeting Aug. 16, elected Harry Piland to return to the board as director of the Sunday School department and Gwenn E. McCormick to become secretary of the church architecture department.

Piland, associate pastor for administration and education at First Baptist

Church, Houston, was head of the Sunday School department for five years prior to his resignation in February of this year. McCormick has been director of church building planning for the North Carolina Baptist Convention, Raleigh, since 1977.

Both will assume their positions by Oct. 1.

Commenting on the decision, Piland said, "It was at my initiative that I left the Sunday School Board. It was also at my initiative that I began discussions with Ralph McIntyre (director of the Bible teaching division) about returning to the board because I began to see with clarity that I had left a task unfinished, a job incomplete."

As Sunday School department director, Piland initiated plans for 8.5 by '85, the goal to increase the denomination's Sunday School enrollment to 8.5-million

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## WMU speakers urge active mission roles

By Steve Higdon

Women attending the 1983 Tennessee Woman's Missionary Union House Party Aug. 19-21 were challenged to become part of a world evangelization effort in participation and prayer.

Bill Peacock of the Southern Baptist Foreign Mission Board in Richmond, Va., former missionary Mary Frank Kirkpatrick, former WMU administrator Ruth Provenge, and missions volunteers Earl and Bobbie Wilson addressed the need for personal missions involvement while telling of their own experiences during the general sessions of the annual three-day training meeting at Belmont College, Nashville.

"What the world wants to hear from us today is what Jesus Christ means to you as an individual," Peacock, consultant for partnership evangelism in the FMB evangelism and church growth department, told the WMU.

"There is hardly an experience that you have faced here in America that is not faced overseas," Peacock assured. "They want to know what Jesus Christ did for you in that situation."

Peacock, who works with volunteers traveling overseas for short-term missions projects, said that the partnership evangelism program he worked with is concerned with this type of personal witness abroad.

Calling attention to the first Christians' spreading of the gospel in the lands to which they fled from persecution, Peacock told the women that "in our day Christians are being scattered like the world has never seen — not because of persecution but because of transportation, good flight schedules, and the shrinking of the world. I'm sorry to say they do not preach the gospel wherever they go."

Peacock explained that hundreds of Baptists travel as military personnel,

business people, and tourists into countries many missionaries could not enter, and that partnership evangelism is working to train these people.

"The personal witness is the strongest witness overseas," he asserted.

The FMB consultant asked his audience to explore where they fit into spreading the gospel to the world, and to be open to the call of God.

"Are you, in prayer, able to say 'whatever it takes, I will do'?" he queried. "Will you spread the gospel message, even if it means a change of lifestyle is in order, and if necessary, that it be so important to you that you are willing to die for that message?"

"In light of the Scriptures, we may have to say 'anything, Lord,'" Peacock stated.

Miss Kirkpatrick of Noxapater, Miss., a former missionary to Liberia and Nigeria, also asked the WMU to listen for God's call to mission service.

"He has sought with authority and so can we," Miss Kirkpatrick explained. "We need to take Him at His word. We do not have to hem and haw. We have the authority to stand against everything that would draw us away from Him."

"He sought us in obedience, and so can we," she stated. "He is calling, but we are the called. The question is, will we obey Him?"

Miss Kirkpatrick chastised those who would turn away from a call to serve because of age. "If we are doing it with our own strengths and abilities, there is a limit to what you can do, but if you do it with His strength and abilities, then there is no limit."

"He sought in faith and so must we," she continued. "Jesus stepped out in faith and so must we. Our faith does not have to depend on circumstances, but upon the facts that are printed in the Word of God."

"Fourth, He sought for all and so must we," she said, adding that while there were entire countries overseas that need to hear about Jesus Christ, there were "many nationalities right where we live and you do not have to pay a penny of transportation to get to them."

"Jesus told us to go," Miss Kirkpatrick declared. "Not if it was convenient, or if we felt like it, but just to go. If we do not move out, we will never reach our destination, and we will block traffic."

"But before you go out to tell others, tarry in prayer," she advised. "It is so much easier to us to be doing something or involved in an activity than to be waiting on the Lord."

Miss Kirkpatrick also explained that prayer support was very important to missions work.

"I knew that the God who was calling me to go as a missionary," she pro-

(Continued on page 3)

## C. Fant resigns Ruschlikon post

RUSCHLIKON, Switzerland (BP) — Clyde Fant Jr. resigned Aug. 16 as president of Baptist Theological Seminary in Ruschlikon, Switzerland. He said his decision was based on family and personal reasons.

Fant's resignation came less than a year after his inauguration as the sixth president of the seminary, a ministry of European and Southern Baptists which had students from 22 countries last year.

The Southern Baptist Foreign Mission Board is expected to act on the missionary resignations of Fant and his wife, Jean, at its next board meeting, Sept. 13.

Isam Ballenger, director for Europe and the Middle East, said Fant's future plans are uncertain. The couple planned to return to the United States within a week of his resignation and reside at least temporarily in Dallas.

The Fants were named missionary associates Feb. 9, 1982, after he was elected to the Ruschlikon post in December 1981. He was formally inaugurated seminary president Sept. 8.

Prior to that, Fant was pastor of First Baptist Church, Richardson, Tex. From 1966 to 1975, he taught preaching at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

## Threats fail to stop new mission

GODLEY, Tex. (BP) — Despite tension in the community, hostile petitions, and vandalism, a new Hispanic mission in Godley will be built as planned, according to Pastor Gordon R. Bergstrom of First Baptist Church, Godley.

Land for the mission was donated by Baptist layman Roy Carrell. On July 30, about 30 Hispanic and Anglo men sank steel posts and strung barbed wire around the land. The next day they discovered the fence had been cut and the posts bent over. Carrell's pasture fence also had been cut, and some of his cattle had escaped.

"It gives you a sick feeling to think that people feel this way," Bergstrom said. "But we are committed to see this project through."

Opponents reportedly see the mission as a "flophouse" or rescue mission and think transient illegal aliens will be attracted by prospects of free lodging and food. Some neighbors have denied the mission access to nearby water.

The mission congregation began meeting in Carrell's barn about three years ago, then moved to the civic center and finally to First Baptist Church, with 70-90 in weekly attendance. Texas Baptist Men retirees are expected to help build the mission. Lynn Godsey is the mission pastor. Godley is about 25 miles southwest of Fort Worth.

## Linguist challenges FMB to overhaul orientation

GLORIETA, N.M. (BP) — Straight-talking linguist Don Larson communicated a friendly but direct message in an unusual dialogue here with the Southern Baptist Foreign Mission Board.

It is time to get your language and orientation act together if you want cost-effective, happy, productive, and durable missionaries, Larson told the board.

Larson, retained to help the board produce missionaries who adapt more effectively to new cultures and languages overseas, urged the board to step up its efforts for better coordination between its stateside preparation of new missionaries and its language and acculturation programs on the field.

He believes there is a direct connection between the missionary's foreign language competence and his ability to remain on the field as an effective communicator of the gospel.

Larson, a Christian anthropologist and language expert who has worked with Southern Baptist missionaries overseas on and off for more than 20 years, gave the board good marks for what it has already done to help its missionaries be more effective. But he said the creation of the new Missionary Learning Center near Richmond, Va., offers an ideal time to put together a coordinated approach to cross-cultural communication and language study.

Missionary training at the new learning center will begin in March 1984. The last orientation at Callaway Gardens, Pine Mountain, Ga., will be held in January and February of next year.

The board requested help from Larson and other experts as it sought to offer a more streamlined program to better prepare missionaries for work overseas.

Starting in 1984, Larson said, the board should make greater effort to assess the potential of its new missionaries to adapt to new cultures as it makes overseas assignments. Those with lower potential should not be sent to countries where both language and culture are drastically different, he said.

The new center cannot show people how to live in other countries, he said, but it can help them to be more effective learners. He urged use of video tapes in which successful missionaries could share their skills and techniques in bridging the gaps between different cultures and languages.

Overseas, he said, each mission field needs to select and train two persons for long-term, part-time service on orientation committees. In most cases now, he said, there is little continuity in these committees which supervise the new missionaries' orientation and language development.

Larson also advised the board to determine what levels of language competence are required in the various assignments. This will be essential, he said, to augment the priority concerns which the board has identified in its overseas ministry.

Even short-term personnel, such as two-year journeymen and four-year missionary associates, could be more effective if given a month's language study and cross-cultural instruction at the beginning of their service, he said.

Larson, chairman of the department of linguistics at Bethel College, St. Paul, Minn., also suggested the board assemble material on all 100 of the countries where it has missionaries. New missionaries and even those considering

missionary service could then have a more accurate picture of the language and ethnic makeup of these countries, he explained.

Brief profiles are needed on how missionaries are taught languages in each country so the new missionaries can do the kinds of things in their orientation process they will have to do by themselves once they get overseas, he said.

Larson praised the board and its administrative staff for their creativeness and desire to improve missionaries' communication of the gospel. "Some groups," he said, "do almost nothing. You are among those who are doing something. This orientation business is the wave of the future in missions."

Board members spent two afternoons in dialogue with Larson during their August board meeting, held in connection with the annual foreign missions conference at the Glorieta Baptist Conference Center.



**LINGUISTIC ADVISOR** — Linguist Don Larson meets with members of the Foreign Mission Board, advising them of ways to improve missionary orientation and language learning.

## Shurden urges Southern Baptists to recognize diversity, pluralism

RIDGECREST, N.C. (BP) — The Baptist association, traditionally cherished as a "fellowship of kindred minds," must now face "multiple levels of diversity and pluralism," Walter B. Shurden told associational directors of missions during the annual home missions conference.

Shurden, who recently resigned as dean of the School of Theology and professor of church history at Southern Baptist Theological Seminary, Louisville, Ky., to become chairman of the Department of Christianity at Mercer University in Macon, Ga., noted Southern Baptists are "not as regional ... not as white ... not as poor" as in past decades. "And if anyone thinks we are not today theologically, ethnically, and politically diverse, they have not been to the last several sessions of the Southern Baptist Convention.

"Recognizing the diversity in our denominational past will help save us from becoming white-knuckled, holding firmly to half-truths," he explained.

"One of Southern Baptists' greatest needs today is to resaturate our pastors,



**REJOICING DAY** — Whitsitt Chapel Baptist Church, Nashville, celebrated "A Day of Rejoicing" recently by burning the paid-in-full note on its building. From left are church members Garry Green, Richard Godsey, Andrew Turbeville, Pastor Emeritus Harold Ford, Pastor Marvin Nail, and Gene Waggoner.

## Indonesian Baptists face decision on new hospital

TANJUNGPANG, Indonesia (BP) — Indonesian Baptists are expected to decide by the end of the year whether to build a new mission hospital, even if the country's health department offers no assurance that Southern Baptist missionaries can work there.

The 50-bed hospital on the island of Sumatra would replace Immanuel Hospital, in Bukittinggi, which opened in 1975 and was sold to the Indonesian government under Moslem pressure six years later.

Construction at the new site has been delayed for more than a year, while Baptists waited for the government to tell them how long missionary doctors and nurses could stay in Indonesia. National Baptists are asking that missionaries be given enough time to teach Indonesians how to minister through the hospital.

But, Baptists now are considering action without government assurances, said Missionary Leon Mitchell, treasurer of the interim building committee, an eight-member committee evenly represented by nationals and missionaries.

"The decision will probably be made within the next two to three months," Mitchell said.

After many months of negotiating, he added, the possibility is emerging that Indonesian officials might never make an official ruling on the presence of Southern Baptist medical workers in the country.

The health department ruled in 1979 that all foreign medical personnel must be out of the country within five years. It was unclear, however, whether the five years dated from the time of the ruling or the time the personnel first arrived in Indonesia.

Despite the ruling, Baptists had hoped they would be given enough time for missionaries to teach nationals to effectively run the hospital, if they decided to build it. National Baptists have been negotiating with the government for a reasonable transition time and an interpretation of the ruling.

In the agreement to relocate Immanuel, Indonesia paid Baptists more than enough to replace Immanuel with a new facility on about seven acres outside Tanjungkarang, where Baptists have worked since 1969.

More than a year and a half after the sale of Immanuel to the government, Southern Baptists still have two missionary doctors there. Baptists run the day-to-day medical operations of the hospital, but there is a government administrator.

Missionary ties were scheduled to end March 31 of this year, but government officials are not pressing the issue since Baptists have been awaiting the health department ruling before they would begin construction on the new hospital.

Some Moslem leaders had opposed the Christian influence brought to the Bukittinggi area by Immanuel. The hospital barely escaped destruction in 1976, less than a year after it opened, when 34 sticks of TNT did not go off as planned.

## Former missionary dies in Houston hospital

HOUSTON, Tex. — Marthena (Teny) DeBord, a former Knoxvillian who served as a Southern Baptist missionary to east Africa for nine years, died Aug. 2 in a Houston hospital. She was 62 years old.

She and her husband, Samuel A. DeBord, were missionaries to Tanzania from 1956 to 1965, when DeBord joined the home office staff of the Southern Baptist Foreign Mission Board. He served the board until 1975. After that he served in church staff positions in Louisiana and Texas.

church staff, and churches with historic Baptist distinctives," Shurden insisted. The SBC's members must continue to undergird Bold Mission Thrust, "but unless we do something to 'Southern Baptistize' converts and churches, we will know losses in the midst of gains.

"In addition to Bold Going, Bold Growing, and Bold Giving, we must have some Bold Knowing of the Southern Baptist heritage," Shurden said.

He also urged directors to "reaffirm the association's pastoral role" by providing advice, counsel, and discipline to their churches. "In a false effort at honoring local church autonomy, associations have often fallen into a passive, rather than active, posture toward church difficulties," he said. Shurden suggested associations "should not wait for pluralism to become polarization before they act."

Directors of missions were advised to "re-emphasize Bible study" to discover a theology of Christian toleration. The "essence of the gospel is the welcome Christ shows His enemies," Shurden said.

# Disaster units respond to hurricane victims

HOUSTON (BP)— Disaster relief units from five Baptist state conventions moved into four coastal areas of Texas Aug. 19 to respond to victims of Hurricane Alicia.

Units from Texas, Arkansas, Louisiana, and Oklahoma set up the morning of Aug 19 to serve meals to persons in areas where there was no available electrical power. That afternoon Mississippi's disaster relief unit was on its way to set up in Baytown.

Tennessee Brotherhood Director Archie King had been in contact with the Texas Baptist Convention and was "on standby" with Tennessee's disaster unit. King later was advised not to make the trip due to the extreme distance and the adequate coverage by the other five relief units.

Alicia came ashore Galveston Island early Aug. 18 packing winds of more than 115 miles an hour then moved inland causing flooding and widespread electrical and telephone outages. Much of the city of Houston and most areas south of the city were left without power.

Galveston Island was completely without electrical power and telephone service and only residents of the island and disaster relief units were being permitted to enter the city.

The disaster relief units from Texas and Louisiana were stationed on the island to begin feeding those persons who remained and those who were returning

to begin the cleanup process.

Texas Baptist's temporary emergency child care unit was requested by Austin's Department of Human Resources to base its operations in Galveston. Headed by Jerry Vogel, director of child care for Champion Forest Baptist Church in Houston, the unit is equipped and staffed with personnel prepared to care for children of victims from 7:30 a.m. to 5:30 p.m.

Trained volunteers use carefully developed instructional modules to help children cope with the traumatic ordeal of disaster.

The Arkansas unit set up at LaPorte and the Oklahoma units at Seabrook and Kemah.

Although Alicia was the worst storm to hit the Texas coast since Carla 22 years ago, most Baptist leaders in the area were amazed more damage and more fatalities did not occur.

Even though damage is expected to top the \$1-billion mark, loss of property to Baptist churches and institutions in the area was minimal according to initial reports.

Mack Smoke, Baytown Association director of missions, said the biggest problem was "lack of electricity" and downed trees. He said flooding in the association had subsided except in the Brownwood area of Baytown.

Smoke said probably all churches in his association experienced some damage, but said he would not consider the damage severe in light of the intensity of the hurricane.

Reports indicated First Baptist Church, LaPorte, had lost its steeple, had windows blown out, and had received some water damage from blowing rain, according to Smoke.

He also reported that Trinity Church, Baytown, which recently was constituted as a church, had severe damage to portable buildings which were being used for educational space.

The Texas Baptist disaster unit was originally assigned to Angleton in Brazoria County where more than 4,000 persons were in shelters the night before the hurricane struck. However, by the next day all but 600 had returned home and the unit was reassigned.

In Angleton, at the associational offices, the roof was partially torn off of an auxiliary building used to house summer workers. The building also was being used for services of an Anglo mission.

Representatives from the BGCT's Family Recovery Task Force and the Church Recovery Task Force met on Friday afternoon with directors of missions from the four associations which suffered the brunt of the storm.

The task force will be surveying the areas and assessing the damage for the next few days. They took \$25,000 with them to respond to immediate needs and will help administer funds donated by Texas Baptist churches later.

There was no damage to buildings, but several trees were downed at Buckner Baptist Haven in the Memorial area of Houston. Tom J. Drewett, administrator, said the residents of the home are fine.

Houston Baptist University received some roof damage and downed trees.

Damage to the two Baptist Book Stores in Houston was minimal, limited to minor water damage at the downtown store and water-damaged carpet at the southeast store.



Miss Kirkpatrick



Miss Provence



Peacock

## WMU House Party...

(Continued from page 1)

fessed, "was also calling people like you to get down on their knees and pray. We might get enough missionaries to reach the world with the gospel by the year 2000, but what a pity it would be to send them and fail to hold them up in prayer.

"I believe that God also wants us to pray more specifically," she told the women. "We now have the materials to do so. We can pray generally and God answers our prayers generally, but we never know it because it is too general. "If you just pray for the missionaries," she said, "I can almost hear God saying 'for which one and what do you want Me to do for them?'"

Miss Provence of Columbia, S.C., a former WMU executive secretary in North and South Carolina, also asked those in attendance to be open to the call of God in each of four meditations opening the general sessions.

"God has a wonderful way of speaking," Miss Provence said. "The thought of His speaking to us shows His accessibility and His communicating with us.

"Ask God what He has in mind, what He is saying to you," she continued, explaining that staying in communication with God by constantly asking those questions would give an all-day awareness of His presence.

"Our minds can become so cluttered sometimes we cannot hear God speaking to us," she warned. "How different the day is what we stay in communication with Him."

Miss Provence informed the WMU that they should stay in constant communication through prayer because there is so much to learn.

"We can learn so much from the Master Teacher if we will let Him by being teachable, receptive, and responsive," she proclaimed, adding that Jesus can teach the meaning of life, lessons in love, lessons in truth, the reality of faith, and others.

"We are not alone in the need for learning," she said. "As we learn, we can teach other adults, teen-agers, children, and preschoolers."

To be more open to God, Miss Provence called on the women to be more aware of the Holy Spirit in their lives, and to remove those things which would block the Holy Spirit's influence.

"There is a need to be as cleansed vessels," she stated. "Sin is that which inhibits the flow of the Holy Spirit's indwelling in our lives.

"Also, our hearts need to be emptied of self," she declared. "Self is the cause of so much of the sin in our lives. We must purge our lives of selfish motives, selfish plans, and selfish interests."

Miss Provence closed her meditation series by asking the women to be open to the work of the Lord, and to not see it as a burden.

"Why do we let opportunities of service be burdensome?" she wondered. "God does not force us to do a particular task. He just asks that we be available. It should be a pleasure to do His work."

The Wilsons, who journeyed to Korea in March to take part in a partnership evangelism program, presented a Saturday evening testimony of their service opportunity.

"Korea was hungry for the Word. I never saw such hunger in my life," said Wilson, the new president of the Tennessee Baptist Foundation and former pastor of City View Baptist Church in Knoxville.

"Every day we were privileged to see God working, to see men and women coming to know Jesus Christ," Wilson continued. "The memories of people coming to know Jesus will be with me to the end of my days."

Wilson told his listeners that they should be ready to take any similar opportunity, as "God does not want our ability so much as He wants our availability."

"I came back from Korea changed," he shared. "I'll never be the same."

Mrs. Wilson said she went because, although she was "tithing Christian" she needed to do more, to give an offering — herself.

Although the language of Koreans was different, and she could not speak it, Mrs. Wilson's willingness did not falter. "I could give them a smile, as smiles cross language barriers."

Providing special music for the sessions were Julian Suggs, director of the church music department of the Tennessee Baptist Convention, and Angie Lewis, a Nashville-based concert artist.

Other program personalities included Mary Jane Nethery, Tennessee WMU director-treasurer, and Mrs. Jerry Trivette, state WMU president.

According to Miss Nethery about 1,000 leaders and representatives of Tennessee WMUs attended the meeting.

## Piland...

(Continued from page 1)

by Sept. 30, 1985. After leaving, Piland said, "I began to sense the first time in my life following a major decision that I had, in fact, missed God's perfect will.

"I love First Baptist Church, Houston, her great people, and the beloved pastor, John Bisagno," said Piland. "I have simply come to a strong and abiding conviction that it is God's will for me to work with all our churches and not just one."

McCormick succeeds Rowland Crowder who retired earlier this year. He was pastor of First Baptist Church, Whiteville, N.C., from 1969-1977, and First Baptist Church, Aberdeen, N.C., 1963-69. He is a graduate of Mercer University, Macon, Ga., and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Piland also had been minister of education at University and James Avenue Baptist Churches, Fort Worth, and Hyde Park Baptist Church, Austin, Tex. He is a graduate of the University of Texas, Austin, and Southwestern Baptist Theological Seminary, Fort Worth.

## Union names Allen Memphis chairman

JACKSON — W. Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, and founder of the Briarcrest Baptist School System of Memphis has been named area chairman for Union University's Endowment Campaign.



Allen

Allen will lead the college's three-year effort in Memphis and Shelby County to raise \$5-million for endowment along with Memphis businessman George Jones, according to Larry Stewart, vice-president for development.

The campaign, which will begin Oct. 1, will be the first campaign in the 158-year history of the college aimed at raising endowment or permanent funds for Union. The interest generated from these funds will be used for scholarships and operating expenses.

A native of Memphis, Allen attended Union University and Memphis State University, Memphis.

Allen has been pastor of churches in Arkansas, Mississippi, and Tennessee. He has served as pastor of Briarcrest (formerly East Park) Baptist Church since 1970.

He has served as president of the Tennessee Baptist Pastors' Conference and recently completed a term of service as president of the Tennessee Baptist Convention. He has also served as chairman of the Resolutions Committee of the Southern Baptist Convention.

Union joins sister Tennessee Baptist colleges, Carson-Newman of Jefferson City and Belmont in Nashville, in a state-wide \$15-million endowment campaign.

# BSSB adopts budget, delays price increase

RIDGECREST, N.C.(BP) — During their semi-annual meeting, trustees of the Southern Baptist Sunday School Board adopted a record budget of \$149.2-million for 1983-84 and delayed until July of 1984 a six percent church literature price increase originally approved for April 1984.

In his final report to the trustees before his retirement in February 1984, board President Grady Cothen said a strong financial position made possible the postponement of the literature price hike, which he estimated would save churches \$800,000.

He noted the 1983-84 budget represents a 10.8 percent increase over the projected 1982-83 total of \$134.7-million.

Cothen said Baptist TelNet, the board's satellite telecommunications network which will begin broadcasting to churches in June 1984, is "going to work

but flexibility is a requirement." He said recent action by the Federal Communications Commission reducing the spacing of satellites from four to two degrees could double the potential number of satellites that could be launched and reduce the monthly transponder leasing charge.

Other FCC changes in uplink specifications have slowed construction on the Nashville Baptist TelNet uplink, but completion is still scheduled for early 1984.

Cothen also cited Centrifuge youth camps as a "remarkably successful effort," noting participation has doubled in five years from 7,977 to a projected 1983 total of 15,800.

In other action, trustees approved an increase in 1984 conference center rates, authorized the publication of a Sunday School periodical in Korean to begin in

October 1984, and adopted official guidelines for news coverage of trustee meetings.

Warren Hultgren, pastor of First Baptist Church, Tulsa, Okla., and chairman of the committee which recommended the guidelines, said, "Trustee meetings are open meetings to which the news media are welcome. These guidelines vary only a few words from the administrative guidelines we've had for many years."

The guidelines specify that plenary sessions are open and on the record with trustees having the "right and responsibility to conduct executive sessions in unusual circumstances such as the consideration of certain delicate personnel matters."

Guidelines also note committee meetings and matters requiring future board action are designated "for background only."

The introduction to the guidelines states, "Baptists have always engaged in business with the considerations that the people have not only the right to know but the need to know about the plans and operations of their agencies. The formula 'tell the people and trust and Lord' is still valid."

The Korean periodical will be targeted to youth and adults and will be a part of

the Bible Book Series. It will be produced in cooperation with the Korean Baptist Development Board and will be distributed both in the United States and Korea.

The 1984 conference center rates include an increase from \$30 to \$32 in the adult conference services fee and increases in housing. Food prices will not increase.

President-elect Lloyd Elder told trustees that in the first four months of his orientation he has learned "Baptists are not bashful and there is a belief within the board that Baptists deserve to be heard and will be heard."

Cothen praised Elder's efforts to learn about every facet of the board and said Elder "will be perhaps the best-oriented president the board has ever had."

In further action, the trustees approved, effective October 1984: deleting the Sunday School Growth Journal; changing titles of "Simplified Bible Study" and "Sunday School Lessons Simplified" to "Bible Study-Special Ministries" and "Sunday School Lessons-Special Ministries," and beginning publication of "Preschool Bible Teacher A Resource Kit."

Effective in October 1985, a "Special Ministries Resource Kit" will begin publication, combining contents of two existing kits for teaching deaf children and the mentally retarded.

## East Texas farmer assaults pastor of Hispanic mission

GRAND SALINE, Tex.(BP) — Jose Amaya, a Hispanic pastor of two East Texas missions, was assaulted and his life threatened while picking up members of his congregation on Sunday afternoon, July 31.

Amaya, who has served as the pastor for the Hispanic missions of Main Street Church in Grand Saline and First Church in Ben Wheeler, was making his regular runs in the Hispanic church van for the 2 p.m. service.

While stopping at the home of Bobby Thompson, a local farmer, Amaya said he was met by Thompson in his pick-up truck armed with a rifle.

Amaya left the van to speak with Thompson and ask for the location of the church members when he allegedly was hit by Thompson several times with the barrel of the gun and threatened at gunpoint.

Thompson then reportedly shot out the tires on the left side of the van and continued to kick and hit Amaya as he ran toward the vehicle.

Amaya suffered several lacerations to

his hands and head with stitches required for the head wounds. The van's damage and medical costs are estimated between \$750-\$1,000.

Thompson was charged with two felonies for criminal assault and destruction of property. The next day Thompson filed counter charges toward Amaya for criminal trespassing.

"At this time we are waiting to see if some understanding can be reached so that the charges can be dropped," said Tom Pessnell, pastor of Main Street Baptist Church.

Pessnell added Thompson erroneously accused Amaya of transporting Hispanic workers to other locations. "Other men have done that but never Jose," Pessnell said.

Following the incident there was a meeting with local pastors who decided to drop all charges if "Thompson paid for the damages, gave a public, written apology to Jose, and allowed his workers to continue attending the mission."

At this time Thompson has refused these terms and will be brought to trial.

## Alaska Baptists approve first \$1-million budget

ANCHORAGE, Alaska (BP) — The Alaska Baptist Convention has approved its first million-dollar budget, announced a goal of 20 new churches and missions to be established by 1985, and posted the first pastor to Barrow, the northernmost settlement in the Western Hemisphere.

In its 38th annual meeting the convention set a budget of \$1,289,353 for 1983-84. Alaska Baptists expect to raise \$427,903 of this amount, with the remainder coming from the Southern Baptist Convention, primarily through the Home Mission Board.

Thirty percent of the Cooperative Program (undesignated) funds contributed by the churches will be sent to Cooperative Program mission causes outside of Alaska.

The convention reported 43 cooperating churches and 30 mission stations with 16,288 members, making it the largest evangelical group in the state. The congregations received a total of \$4,561,590 and baptized 742 during the year.

Leaders announced that on Pentecost Sunday, May 22, 1983, the churches pledged to start 20 new churches and missions in Alaska by 1985, 14 of them in and around Anchorage, where half of the state's population lives.

Messengers from the churches to the convention met new pastors and other workers, including Lloyd Elasanga who will move to Barrow to become the first pastor of the year-old Baptist mission there.

Elasanga will lead the northernmost congregation in the Southern Baptist Convention, the ninth Baptist church or mission north of the Arctic Circle.

He is a native of Little Diomed Island which is a part of Alaska and the USA. It is separated by only two and a half miles from Big Diomed Island, which is a part of the Soviet Union. Mrs. Elasanga is a native of Louisiana.

In other actions the convention — reactivated the Alaska Baptist Foundation to handle wills and bequests;

— announced final plans for a simultaneous evangelistic revival campaign among the churches October 23-30, 1983, assisted by Baptists from Texas;

— approved participation in a national simultaneous evangelistic campaign among Southern Baptists in 1986;

— decided to divide undesignated contributions from the churches for hunger 75/25 between the Southern Baptist Foreign Mission Board and the Home Mission Board.



**MEDON GROUND BREAKING** — Members of Maple Springs Baptist Church, Medon, held a ground-breaking service July 3 in anticipation of a new 5,216-square-foot building. The building will house a sanctuary seating 250, Sunday School rooms, a choir room, and pastor's study. From left are church members Roe Boone, Golden Pratt, Clifford Smith, Bedford Byrum, Larry Burnett, Francis Jones, Sue Smith, Arthur Robinson, Tom Pentecost, Pastor J. H. Patterson, and Bobby Tyson.



**DRAMA, PUPPETRY, CLOWNING** — Gloria Morrell (left) demonstrates how puppetry and clowning can be effective ministry in hospitals and institutions. She will be among the faculty of the drama, puppetry, and clowning festival Aug. 26-27 at Central Baptist Church of Bearden, Knoxville.

# Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

## Ordaining women

Dear editor:

I would like to speak to the resolution acted upon at the annual Southern Baptist Convention concerning women in service to the Lord.

We have left a door wide open for the ordination of women in any and all capacities.

As a Christian minister who believes in complete and total Bible inerrancy, I strongly urge each born-again child of God to read and study 1 Timothy 3. Here we are given the qualifications for the ordination of deacons and ministers. Not only can a woman not be the husband of one wife, she cannot be the ruler of her own house and still be in God's will according to Ephesians 5:23.

I further urge all Southern Baptists to take a stand and do their part to close this door we have so widely left open.

Ricky L. Watkins  
Rt. 1, Box 190  
Hickory Valley, TN 38042

## Aerobics, Judas

Dear editor:

Is nothing sacred anymore? I am referring to the ad in the Baptist and Reflector (July 13) concerning dancing (aerobic) in our churches.

In his book, *Pepper 'n Salt*, Vance Havner stated, "Most church members live so far below the standard, you would have to backslide to be in fellowship. We are so subnormal that if we were to become normal, people would think we were abnormal."

The Bible is even stronger. "How can there be harmony between Christ and the devil?" (2 Corinthians 6:15, Phillips).

Concerning another subject in the same issue, Herschel H. Hobbs stated the incipient infamy concerning Judas, "From this (because it is not recorded he called Jesus 'Lord') we may conclude that he was not a Christian." According to John 21:25 we cannot use that as a basis for conclusion.

If Judas did not hold the same position with Jesus as the other 11, how am I to interpret Acts 1:25? One cannot fall from something (in this instance, "ministry and apostleship") unless one has something from which to fall.

Mrs. Dexter L. Woods Jr.  
1811 Indian Hills Rd.  
Lebanon, TN 37807

## Abortion is 100% murder

Dear editor:

You did right in covering the Hatch amendment and the way abortion is effected. I am a retired M.D. anesthesiologist after 33 years work due to two strokes.

I can add the following information I saw during these 33 years in three states.

Most physicians and operating room and recovery room nurses realize that the death rate of live persons is 100 percent for each abortion case. All are far less disturbed if the death rate per case turns out to be 200 percent.

Each doctor and nurse is truly distressed if they care for one patient who dies from a ruptured ulcer, etc., while they are trying to save 100 percent

from serious disease.

A person who wants to kill a baby in the uterus "because I was raped" got raped as she was behaving stupidly and immorally as she is acting when she wants to murder a person who all can see did not rape her.

J. Sumpter Anderson Jr.  
322 Elmington Ave.  
Nashville, TN 37205

## Food first?

Dear editor:

"You are the hope of the hungry" was the theme of a commercial I saw on television.

Our family devotion that day included Jesus feeding 5,000 people. For the first

## Personal Perspective

By Tom Madden

TBC Executive  
Secretary-Treasurer



Recently, as I thought again about the mighty impact of the words that God speaks, I was impressed as never before about the importance of the words we speak. Out of many examples that might be used, let me emphasize a few.

One way we express our trust in Christ is through our spoken word. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). Our Lord said that if we will confess Him before men, then He will confess us before His Father.

We use our words to praise, honor, and exalt our God. We join with the psalmist in saying, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). The redeemed of the Lord are to say so.

Words can be used as an instrument in defeating Satan. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11).

Words can be used to accomplish both good and bad. We read in the Epistle of James, "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing" (James 3:8-10). If a life is clean, chaste, and pure, good words come out of the mouth. If a life is impure, the language coming out of the mouth will be impure, profane, and often vulgar.

A plain teaching of the Bible is that we are not to use our words to hurt or defame others, but to build up and encourage others.

I remember hearing the experience about the death of the meanest man in a village. The preacher was asked to conduct his funeral. Almost in desperation the minister asked during the funeral service, "Can anyone say anything good about this man?" There was a long silence and then from the congregation a man said, "Well, pastor, he wasn't as bad some of the time as he was most of the time."

time the Spirit helped me to see the time that elapsed before they were fed. Why did Jesus not feed them the first day? Surely they, like us, were accustomed to daily meals.

In contrast to these people who apparently were being fed something to satisfy their hunger, we see the "full" Pharisees who would not listen to Jesus. How does this teaching fit in with our saying, "You can't tell a hungry man about the Saviour"?

Are many of us too concerned about the starving masses and fail to recognize that many of these "hungry" people are worshipping other gods and physical food is not their greatest need?

We certainly cannot give spiritual bread and hold back physical needs, but the emphasis is clear in Jesus' teaching which is most important and comes first.

Mrs. Dorothy Blake  
923 Beverly Dr.  
Alcoa, TN 37701

## Godless behavior

Dear editor:

"Thou fool, thy soul shall be required of thee."

How can a world be so blind, ignorant, and godless with the Word of God in every home and the Holy Spirit all about us? Easily, by following after the lust of the flesh and turning to teachers with itching ears.

I see in my television, day and night, people lying nude on the sand; dancing and drinking, nude; having sex openly before the world; always laughing and having a good time. Tell me that is the life and God wants me to be happy and enjoy living by doing these things. Oh yes, you dumb and old fashioned person, live it up and have no guilt. I can find many places in the Bible where people did such things.

But, the Word of God reads that people who do such are but a heartbeat from hell, and God controls that heartbeat.

Satan has surely done his homework, and people are stupid to turn from the Word of God to a hot-shot, educated, devil-possessed demon who twists the infallible Word of God into a lie.

The church ball team plays in the same surroundings as big time. If you excel, you deserve beer, nude women, rich food, profanity, and good times. The parents sit in the stands near nude, yell-

## Indiana launches pilot project

ATLANTA (BP)— A Home Mission Board-supported pilot project for a "partnership church" will be launched in Warren Township in Indianapolis, Ind., this summer.

The five-year plan will couple one of the strongest churches in the city, Northside Baptist Church, with fledgling Eastgate Community Baptist Chapel, in an effort to develop a strong evangelistic church in a primarily unchurched area.

"We are excited about the potential that a strong church of several hundred in attendance can be developed in Warren Township," HMB President William G. Tanner said.

Primarily middle class, Warren Township is home to 89,000 people. While predominantly an anglo community, blacks, Hispanics, and other ethnics live in the township. "It is a very stable community," said Kenneth W. Neibel, director of missions for the Central Indiana Baptist Association.

"There is a good mix of children, youth, young adults, adults, and senior adults in the community," he said. Neibel and church planter apprentice Robert D. Cochran have worked for more than 18 months to get the project started. Presently, there are nine ongoing Bible clubs in Warren Township ministering to 100 families.

"Eastgate is meeting in the YMCA across the street from Eastgate mall, but we are negotiating to meet in the shopping center. It would be the ideal place," Neibel said.

According to Neibel, the community sees its past and future reflected in the shopping mall.

During the next five years the Northside Baptist Church will support the chapel until it reaches a yet undetermined membership in Sunday School and worship service; will recruit Mission Service Corps volunteers; recruit a pastor and guarantee his salary for three years; purchase property; and help provide resources for constructing the first building.

ing at coach and umpire, gloating if their child wins; angry and fussing if they lose.

Where is God in all this? The world says they are living, but the Spirit says they are dead (Revelation 3:1).

Leslie Jacobs  
406 Style St.  
Winchester, TN 37398

CIRCULATION THIS ISSUE — 81,621

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Established 1835  
Post Office Box 347, Brentwood, TN 37027  
Telephone: (615) 373-2255

*Baptist and Reflector* (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.85 individual; clubs of ten or more, \$5.55; church budget, 9.6¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing offices.

Space forbids printing of resolutions and obituaries. Advertising rates on request.  
Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 347, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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## Dallas Baptist College freshmen to get own personal computers

DALLAS (BP)— Each entering freshman at Dallas Baptist College will have his or her personal, portable micro-computer.

The computers are being made available by the college to implement a vote of the DBC faculty to require computer literacy of all new students.

Freshmen enrolling at DBC beginning this fall will be assessed a computer use fee, which will entitle them to the use of a TRS-80 Model 100 briefcase computer. Students will be able to use the computers in class, for out-of-class assignments, or for personal use.

The computer use fee is actually a lease-purchase arrangement, according to Bill Moos, assistant professor of computer science at DBC. Moos said students who pay the fee for four semesters

will have purchased the Model 100.

Computer science majors and others who advance beyond the capabilities of the Model 100 have the option of leasing Apple IIe or IBM Personal Computers, which have a wider range of computing capabilities for more specialized problems.

The computer use fee ranges from \$150 to \$350 per semester, depending on the type of computer selected by the student. All computer use fees apply toward purchase of a computer.

Every entering freshman will be required to take the college's freshman-level course, "Introduction to Computers and Data Processing."

"Our ultimate goal is for almost every class at the college to have various types of computer applications built into the course," Moos said.

## Hearn named state representative for Baptist TelNet, ACTS network

Jarvis Hearn of the TBC state missions department has been named the contact person for the state concerning Baptist TelNet and the ACTS television network.

As Tennessee state representative, Hearn will work with churches when re-

quested to work out details for receiving and sharing these two Southern Baptist communication systems which will be launched next spring.

Hearn will continue to provide leadership for ministry to the deaf and the blind and for seminary education.

Baptist TelNet will use a satellite to send educational and instructional video materials to churches from the Baptist Sunday School Board. In order to receive this material, a church would need a receiving dish and related equipment.

ACTS (American Christian Television System), operated by the SBC Radio and Television Commission, will provide 12 hours of television programming each day for use on regular or low power television stations or cable systems. In many locales, churches or groups of churches will either construct a low power TV station or supply the programs to a local cable television system.

Churches wishing additional information can contact Hearn at the TBC Executive Board building in Brentwood.



REPRESENTATIVE — Jarvis Hearn (right) gets acquainted with satellite equipment during a recent seminar for state representatives for Baptist TelNet and the ACTS television network.

## Laotian pastor's young son killed

PORTLAND, Ore.(BP)— The two-year-old son of the Laotian pastor of Friendship Baptist Church, Portland, Ore., was killed recently in an accident near his home.

Ou Fou, youngest of five children of Yoon Fou Saechao and his wife, Lai Chan, was riding a tricycle near the family residence when a car crashed into him.

A woman learning to drive had pulled to the curb and was instructed by her husband to stop when she reportedly accidentally hit the accelerator instead of the brake pedal.

Friendship is a mission primarily of refugees of Lincoln St. Baptist Church, Portland. Saechao began pastoring the mission a couple of months ago.

## Christian High Adventure camper dies after Georgia van accident

GAINESVILLE, Ga.(BP)— A Christian High Adventure camper critically injured in a traffic accident near Dawsonville, Ga., July 19 died July 27 at Northeast Georgia Medical Center.

Tray Tanner, 17, died without regaining consciousness after suffering massive head injuries when the van carrying him and six others was struck and overturned by a truck whose driver ran a stop sign on Highway 53.

The group, including CHA staff members Christopher Baskinand Ronald Thuman, had been heading for a week of hiking on the Appalachian Trail.

Thuman was hospitalized for abrasions and bruised lungs and later released. Baskin, a Home Mission Board summer missionary, and the remaining four boys were treated and released.

Chuck Clayton, Christian High Adventure national director, expressed sadness at Tanner's death, the first fatality for the 13-year-old program which provides spiritually-oriented wilderness experiences for youth.

The trip had begun at Baxley, Ga., where Baskin and Thuman were based. The van was owned by the Georgia Bap-

## Mission boards postpone decisions on name changes

GLORIETA, N.M.(BP)— Preliminary discussions show little interest in changing the name of the Southern Baptist Foreign Mission Board.

Both the Foreign Mission Board, based in Richmond, Va., and the Home Mission Board, in Atlanta, have initiated preliminary discussions about the possible name change. Suggestions include changing the designation of the FMB to International Mission Board, and of the HMB to National Mission Board.

The FMB, which has had the same name since it was created in 1845, felt the problems that would be encountered in a name change outweighed advantages.

President R. Keith Parks told board members at their Aug. 11 meeting some question has been raised on whether the word "foreign" carries a negative connotation in certain parts of the world today. But he said he had recently polled the various mission fields and to his surprise found only a few places which said the present name causes problems.

He said discussion among the board's staff also showed most felt the present name is meaningful to Southern Baptists and that a change would be expensive and time consuming. Many properties owned by the board overseas are registered in the present name.

The board did not take action on the matter but Parks said research would be done on the possible cost of such a name change and that this information would be available as the board gives further consideration to the proposal in September.

In Atlanta, William G. Tanner, president of the HMB, said directors discussed the possibility of changing the name to National Mission Board, but "no decision was made. There has been some interest shown (in changing the name) but no decision. We plan to discuss it again at the October meeting and we will decide at that time."

If either of the boards opts to change its name, such a recommendation would be reviewed by the SBC Executive Committee and would be presented to mes-

sengers at two annual meetings for a final decision.

During their Glorieta meeting, FMB board members also discussed the possibility of creating a separate non profit legal entity to make it possible for the board to do charitable and humanitarian work in some countries which will not permit entry by a mission board. No decision was reached but Parks said the matter will be discussed further at subsequent meetings.

## S.C. church calls woman as pastor

COLUMBIA, S.C.(BP)— The first woman to serve as pastor of a Baptist church in South Carolina was ordained Aug. 14.

Esther Tye Perkins was ordained by Pine Bluff Baptist Church, Columbia, S.C., and called as interim pastor. She immediately disavowed "any interest in Women's Lib or the ERA," but strongly defended her ordination by saying, "When God calls, we must respond."

About 25 women have been ordained and are serving as associate pastor or in other staff ministry positions in South Carolina, but none serve as senior minister according to the Baptist Courier, news journal of the South Carolina Baptist Convention.

Mrs. Perkins is the widow of Charles G. Perkins. He was pastor of Pine Bluff Baptist Church from 1978 until his death May 23. She was minister of music and education, a paid staff position at the 383-member "basically rural church."

"I am not interested in making history or in calling attention to myself by this ordination," Mrs. Perkins said. "I do not see this ordination as involving manhood or womanhood, but servanthood. God called my husband into the ministry and through the years we had a shared ministry. This is my opportunity to continue it. As for women being liberated, Jesus Christ liberated me many years ago."

Mrs. Perkins, a native of Montgomery, Ala., is 62 years old. She preached her first sermon at Pine Bluff May 29. It was less than a week after her husband's death. "But there was nobody else," she said. The deacons asked her to stay, the church asked her to be interim pastor, and the congregation voted unanimously to ask for her ordination.

## CORRECTION

In printing the pictures and information of the "1983 Children's Bible Drill sets records" (July 20), several names of winners for three consecutive years were omitted in the outline for Southwestern Region. The front row from left should have read: Kim Sanders, Frayser Baptist Church, Memphis; Kim Herron, Frayser Baptist Church, Memphis; Amy Sanders, Hickory Ridge Baptist Church, Memphis; Angel Fargarson, Bellevue Baptist Church, Memphis; Sally Crockett, Bellevue Baptist Church, Memphis; Kim Byler, Woodland Baptist Church, Jackson; Gail Littlejohn, Harmony Baptist Church, Brownsville; Daniel Linderman, Collierville Baptist Church; Kevin Guthrie, Bellevue Baptist Church, Memphis; Susan Moore, First Baptist Church, Counce.

tist Children's Home in Baxley, which had participated in the ministry.

The campers were not residents of the Baxley children's home but had been referred to the program by the juvenile court of Tuscaloosa, Ala.

## W. Tenn. pastors to meet Sept. 6

The West Tennessee Baptist Pastors' Conference will meet Sept. 6 at 10:45 a.m. at Union University, Jackson.

James Sullivan, retired president of the Southern Baptist Sunday School Board and a former president of the Southern Baptist Convention, will speak on "The Pastor and his Spiritual Growth."

Prior to the meeting, a fellowship period will be held in the foyer of the chapel, beginning at 10:15 a.m. Lunch will be served in the cafeteria following the meeting.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, is president of the 1983-84 Pastors' Conference.

# Upper Volta missionary struggles to 'become'

By Charlie Warren

Al Hodges spent his first term as a missionary struggling to become a missionary.

"There's a time when you are appointed but you're not (a missionary)," Hodges said, reflecting on his first four years as a Southern Baptist missionary to Upper Volta.

"About a year ago, I looked around me at the real growing pains we've had as new missionaries on the field," Hodges explained.

"Am I really happy here?" he asked himself. "I'd really kind of like to be a pastor in the States too," he admitted to himself.

## Giving 100 percent

"I reached a point where I slapped myself in the face, like in the old Mennen Skin Bracer commercial, and said, 'Now look, you've gotta wake up. As long as God wants you to be a missionary, you're going to have to be one 100 percent.'

"You cannot really be your best for Christ if you think in the back of your mind, 'Well, I've always got a possibility for doing something else.'

"When I made that decision, God really gave me a peace about being where I was and made me more happy with myself and with the situation," he said. "The situation didn't improve over there, but I did.

"I was amazed at how the Lord really began to use me," Hodges said. "Becoming a missionary is not easy but I feel like I am a missionary now."

## Missionary in residence

Hodges returned to the United States on furlough in June. After visiting relatives and working on a doctor of ministries degree at Southwestern Baptist Theological Seminary, Fort Worth, Hodges, his wife Karen, and their three children, have settled in the Nashville area.

He began his duties during the second week of August as missionary in residence for the Tennessee Baptist Convention's Cooperative Program and stewardship department.

Still on salary with the Foreign Mission Board, the family lives in Franklin in a home provided by the Tennessee Baptist Convention and First Baptist Church, Franklin. The TBC also provides Hodges with a car and a monthly stipend.

He will be traveling across the state, speaking in churches and promoting the Cooperative Program, the unified budget plan Southern Baptists use to provide a channel for missions giving.

## The call to mission service

Last week, Hodges paused to reflect on his pilgrimage into mission service.

He said he had never thought about being a missionary until he took some mission courses at New Orleans (La.) Baptist Theological Seminary.

"To my recollection, the thought never crossed my mind," he explained. "I grew up in churches that didn't emphasize missions, therefore, I didn't know very much about missions.

"Lottie Moon was a thermometer on the wall and the Cooperative Program was a pie-shaped diagram that nobody paid much attention to."

He said seminary "broadened my horizons and my world vision. During mission emphases we had, God really began to speak to both Karen and me."

After seminary, he became pastor of a church in Florida, where he served for two years.

Appointed in 1978, the couple attended



Al Hodges

missionary orientation and departed for France in June 1979, where they studied French for one year. While there, they started a Bible study in their home and saw several people receive Christ as a result.

## Facing adjustments

Finally, in June 1980, they arrived in Ouagadougou, Upper Volta, where Hodges was assigned as a general evangelist.

"The big adjustment for me was to not being a pastor," Hodges explained, "to lay my ministry down long enough to learn French, long enough to be in orientation. There was a point that I felt I was completely in limbo. I was sort of a non-person.

"I'd like for more pastors to understand that they are needed on the mission field but that it is not easy," he continued. "A trip across the Atlantic Ocean does not change who you are. The appointment does not give you special power. It is a pilgrimage and God is a great God and He'll help you."

He said many people have a misconception of who missionaries are. "We're just 'folk.'"

## Finding the right approach

When they arrived in Ouagadougou, there were four small Baptist churches in the city. They began to struggle with how God wanted them to approach church planting, church growth, and Christian discipleship.

"We went there with the idea that we wanted to start as many churches as we could," Hodges said. "Once we got one started, we'd go start another one.

"This is not what we found to be the ministry God had given us. We have traded that idea for a discipleship and small group approach.

"We went over there feeling Upper Volta was dying and going to hell and waiting for Al Hodges to preach the gospel to them," he continued. "We still believe there are people dying and going to hell, but we believe people are going to be won best by their own people."

During the term, Hodges helped start two churches and two additional preaching points. One "unique" ministry among the better-educated Voltaics began as a Bible study with two or three people. It grew into a church which Hodges pastored. It now has a Voltaic pastor, who has a master's degree, and an assistant pastor.

"We're looking for great things in this church," Hodges said.

## Coping with poverty

Another struggle Hodges experienced while "becoming" a missionary was how to cope with the hunger and poverty which surrounded him in Upper Volta,

one of the poorest nations in the world.

"Rarely a day goes by that I don't think about that (poverty in Upper Volta)," he said.

As newcomers in Ouagadougou, the Hodges were besieged by beggars. "We were hit by every beggar in town. Several times a day people would come into our yard begging and we'd always give them something.

"We found we were reaching the end of the month waiting on payday so we could buy groceries because we were giving away so much," Hodges commented. "This is one of the hardest problems, living as a white, 'rich' person in a poverty-stricken society. How can you be a Christian and say no?"

## Avoiding building dependence

"We finally came to the point where the pastors themselves were coming to me and we were giving them money and they were becoming beggars," he related.

"I reached the point where I said, 'Look, what did they do before I came? What will they do after I leave if I allow them to become financially dependent on me?'"

The missionary family now exercises more caution about "giving." They happily offer assistance when they know someone is hungry or needs medicine for a sick child, but they avoid giving handouts without careful investigation.

They have discovered that if they treat people with respect, even though the people view them as wealthy, they are accepted and appreciated.

Their encounter with extreme poverty also has made their return home difficult.

## Dealing with affluence

"As I come back to America, I see so many restaurants, so much life is so easy," Hodges stated. "I think of those with whom I was associating in Africa, who I was calling brothers, who had maybe one or two suits of clothing and who rode around on bicycles. And here I'm associating with people who are

much more wealthy, people who are paying large amounts of money for homes and cars.

"I'm tempted to preach sermons that would burn people to a crisp and say, 'Look at all that you have. You should be sharing some of the wealth rather than hoarding it on yourself. You should be sharing it with the world.'"

He said God is speaking to him about how to deal with affluence in America and he knows he should avoid sermons that lay guilt on people, "but I'm not sure I won't try to get people to look a little beyond themselves financially and to share some of their wealth."

## Grateful for Tennessee involvement

Hodges indicated he is glad to be in Tennessee during his furlough and he and the other missionaries in Upper Volta are grateful for the involvement of Tennessee Baptists in a hunger relief project there. He expressed appreciation for the zeal and enthusiasm of the Tennessee volunteers who have been to Upper Volta and for their willingness to roll up their sleeves to help.

"They have done a fantastic job," he said. "It (the project) has possibly gone further than anybody ever anticipated."

He especially praised the literacy program, stating, "While thousands have not yet learned to read, a few have and that is really great."

An added benefit, he noted, is how the effort has "raised the consciousness of missions here in the States. People are turned on to missions as a result of it."

## Cooperative Program support

He, too, hopes to turn people on to missions while serving in Tennessee, promoting the Cooperative Program. He appreciates the support he has received through the Cooperative Program.

"When people think about giving and missions, they automatically think about Lottie Moon," he commented. "However, Lottie Moon did not send me to college. The Cooperative Program did. (He attended a Southern Baptist college.) I worked hard and put myself through college and seminary, in a manner of speaking, but 14-million Southern Baptists, through the Cooperative Program, made seminary affordable to me.

"I prayed before I got here and it continues to be my prayer that I'll be able to say something and function in such a way as to inspire some churches to increase their Cooperative Program giving."

## Union adds Veazey to staff position

JACKSON — Paul S. Veazey, pastor of Maplewood Baptist Church in Paris, has been named development associate at Union University, effective Sept. 1.

A native of Paris, Veazey will assist Larry Stewart, vice-president for development.

Veazey has served the Paris church since 1975. He previously was pastor of churches in Kentucky and Michigan.

Prior to his work in the ministry, Veazey was a senior process engineer for Fisher Body of the General Motors Corporation in Warren, Mich., for 12 years.

He is a graduate of General Motors Institute in Flint, Mich., and Southern Baptist Theological Seminary in Louisville, Ky. He also attended the University of Tennessee at Martin and Oakland University in Rochester, Mich.

On the state denominational level, Veazey has served on various committees of the Michigan and Tennessee Baptist conventions. He also has served as vice-president of the West Tennessee Baptist Pastors' Conference.



Veazey

## S.S. meeting set in Knoxville area

Central Baptist Church of Bearden, Knoxville, will host the third of six state Sunday School leadership conventions sponsored by the Sunday School department of the Tennessee Baptist Convention.

The Knoxville convention is set for 7 p.m., Sept. 6. Seventeen age-group and special-interest conferences will be featured.

State-approved conference leaders include Lyn Brasfield, Bertie Cox, Nina Ervin, Ve Finley, Dot Hammatt, Ann Hart, Bill Henry, Liz Lee, Sammie Meek, Jim Meriwether, Sharon Merriam, Steve Peek, Frances Price, Wendell Price, Beth Prowse, Jerry Wilkins, and Larry Williams.

The convention is designed for all Sunday School workers. A nursery will be provided for babies and small children.

# Tennessee Scene

## REVIVAL PRAYER REQUESTS . . .

Mount Pleasant Baptist Church, Bradford, is presently in revival through Aug. 26. Jerry L. Glisson, pastor of Leawood Baptist Church in Memphis, is the evangelist for the 10:45 a.m. and 7:30 p.m. daily services, while Ray Peery, minister of music at First Baptist Church in Sharon, is directing the revival music. Jerry Summers is the pastor of the church.

Two Rivers Baptist Church, Nashville, will hold revival services Aug. 28 through Sept. 2. The services, scheduled for 7 p.m. daily and regular Sunday meetings, will be led by Rick Scarborough of Houston, Tex., as the evangelist, and Alan Celoria of Jackson, Miss., as the musician. The pastor of the church is Ralph Stone.

## REVIVALS . . .

The Lee Castro family of Mount Juliet led Silverdale Baptist Church, Chattanooga, in revival services July 31 through Aug. 3. Herschel Woodburn, pastor of the church, reported 11 new members by baptism, one new member by letter, 20 other professions, and several rededications.

First Baptist Church, Camden, was led in a recent revival by the team of Henry Linginfelter, evangelist, and Dick Barrett, music evangelist. Pastor Marshall Gupton reported 15 professions of faith, four new members by baptism, one new member by letter, 33 rededications, and four other decisions.

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James M. Gregg, pastor of Westwood Baptist Church in Nashville, led Hopewell Baptist Church, Springfield, in recent revival services. The church recorded 10 professions of faith, two new members by letter, and several rededications. Steve Hoskins is the pastor at Hopewell.

An Aug. 7-12 revival at Parkburg Baptist Church, Pinson, resulted in five professions of faith, four new members by letter, and 23 other decisions. Steve Miller of West Memphis, Ark., was the evangelist, and Charles Ritchie led the revival music. The pastor of the church is David Miller.

## PEOPLE . . .

Rodney Atkinson was ordained Aug. 14 as a deacon of Mount Union Baptist Church, Clarkrange.

Rawley Baptist Church, Chattanooga, ordained Joe Young to the ministry Aug. 7.

John Vines was licensed to the ministry July 10 by Enon Baptist Church, Jonesborough. The church's pastor is Tom Straka.

Tyner Baptist Church, Chattanooga, ordained Ronnie Johnson and Paul Thompson as deacons Aug. 14. Participants in the ordination service included Pastor A. Marvin Sanders, Hamilton County Baptist Association Director of Special Ministries Duane Highlander, and Floyd Hixson.

Two members of Bellevue Baptist Church in Memphis, Kenric Conway and Robert Munday, were ordained into the gospel ministry Aug. 17. Conway, a native of Saint Louis, Mo., is a graduate of Missouri Southern State College in Joplin, Mo., and serves as a chaplain of the Baptist Memorial Hospital in Memphis. Munday, a native of Benton, Ill., is a graduate of Southern Illinois University, Carbondale, Ill., and serves as a chaplain at Saint Jude Children's Research Hospital in Memphis. Both of the candidates are students at Mid-America Baptist Theological Seminary, Memphis. The pastor of the church is Adrian Rogers.

First Baptist Church, Newbern, ordained Mike Ashcraft to the ministry July 24. Ashcraft is a chaplain at Baptist Hospital, in Little Rock, Ark. The church's pastor is Carman Jones.

## LEADERSHIP . . .

Stephen Thomas Morris accepted a call from Bluegrass Baptist Church, Hendersonville, to come as minister of education and administration, a position he began Aug. 14. Morris, a native of Vero Beach, Fla., was previously minister of education at Lake Shore Baptist Church, Jacksonville, Fla. He is a graduate of the University of South Florida, Tampa, Fla., and Southern Baptist Theological Seminary, Louisville, Ky. Robert Wooddy is the pastor of the Hendersonville church.

Beech Grove Baptist Church, Mercer, accepted the recent resignation of its pastor Tommy Warner.

Ronald Eugene Bentley was called as minister of music and youth at Pinecrest

Baptist Church, Johnson City. Bentley, who began the position July 3, is a former minister of music and youth at Lake Park Baptist Church, Augusta, Ga. The pastor of Pinecrest is Leroy K. Carpenter.

First Baptist Church, White Pine, called Rusty Gardner as youth director and Ruth Gardner as children's director. The Gardners come to the church from Gowensville Baptist Church, Landrum, S.C., and will be attending Carson-Newman College this fall. Ken Richey is the pastor at White Pine.

Steve Burton accepted a call from First Baptist Church, Rogersville, to come as minister of music/associate. Burton is a recent graduate of Southern Baptist Theological Seminary, Louisville, Ky. The church's pastor is Aubrey Floyd.

John David Randolph resigned recently as pastor of Centenary Baptist Church, Maryville.

Sidonia Baptist Church, Sharon, has called Mike Abney as minister of music. The pastor of the church is Martin Lunsford.

Jones Chapel Baptist Church, Paris, called Dillard West as interim pastor.

Herbert McFadden resigned as pastor of Temple Baptist Church, Paris, due to health reasons.

Members of Carson Island Baptist Church, Maryville, accepted the recent resignation of their pastor, Tyson McKeenan.

Ed Nichols was called as minister of music at Piney Grove Baptist Church, Maryville. Cecil Hopson is the pastor of the church.

Lantana Road Baptist Church, Crossville, called Doug Putnam as interim pastor June 23. The chapel is sponsored by Homestead Baptist Church of Crossville, where Houston Inman is the pastor.

Glenn Riddle submitted his resignation as pastor of Mount Zion Baptist Church, Maryville.

Hillview Baptist Church, Murfreesboro, called Wilbur Lamm as interim pastor. Lamm is an editor in the adult curriculum section of the Sunday School department at the Baptist Sunday School Board, Nashville.

David Brackett resigned as minister of youth at East Ridge Baptist Church, Chattanooga, to enter Carson-Newman College, Jefferson City. Brackett, whose resignation was effective Aug. 16, was also ordained by the church Aug. 7. Tom Lovorn is the church's pastor.

Salem Baptist Church, Greenback, accepted the recent resignation of its pastor, James Faulkner.

Buchanan Baptist Church, Buchanan, accepted the resignation of Pastor F. C. Prince.

Randy Fowler resigned as minister of education at First Baptist Church, Jefferson City, to accept a call from First Baptist Church, Gastonia, N.C. Larry M. Taylor is the church's pastor.

Larry Corder has resigned as pastor of Oak Grove Baptist Church, Moscow.

New Prospect Baptist Church, Morris Chapel, accepted the resignation of Pastor Oliver Bumpus, which was effective June 15.

Don Shultz submitted his resignation as pastor of Lincoln Baptist Church, Fayetteville, which was effective Aug. 21.

Hughes Avenue Baptist Church, East Ridge, accepted the resignation of its pastor, George Holland.

## CHURCHES . . .

Westwood Baptist Church, Cleveland, opened its new David Livingston Educational Building Aug. 7. Bob Bell is the pastor of the church.

Members of Harmony Baptist Church, Jonesborough, broke ground recently in anticipation of a building addition to house a fellowship hall and additional classroom space. Participants in the ground-breaking ceremony included Pastor Mike Oaks, Building Committee Chairman Allen Ferguson, and Contractor Earl Cox.

Silverdale Baptist Church, Chattanooga, celebrated its debt-free status with a mortgage burning Aug. 7. The celebration marked the payment of a 10-year loan on its educational building and gym five years early. The pastor of the church is Herschel Woodburn.

## MISSIONS PROJECTS . . .

Thirteen youth and four adults from Robertsville Baptist Church, Oak Ridge, worked with the Temple of Faith Baptist Church in Detroit, Mich., in a missions project Aug. 6-13. The group held backyard Bible clubs, conducted a community survey, utilized its puppet ministry, helped repair the church building, and held arts and crafts classes and open recreation to help introduce the church to the community. The team worked under the guidance of Robertsville's ministers of education and youth, Ron McConnell and Michael McKnight, and Temple of Faith Pastor Rochelle Davis. Robert Elliott is the pastor of the Oak Ridge church.

A mission team of 16 members from Clark Street Baptist Church, Johnson City, traveled to Roscommon, Mich., in June. The team worked with the 35 members of the Roscommon Baptist Church in leading backyard Bible clubs during the morning and revival services in the evening. Roy Almaroad, assistant pastor at Clark Street, and Glenn Church, minister of music, led the services. Four professions of faith and several rededications were made during the week. The pastor of the Johnson City church is James Cambren.

Thirty youth and six adults from First Baptist Church, Martin, returned to southwest Michigan in June to work in pioneer missions. A mission church was formed in Paw Paw, Mich., last year from the group's work there; this year they returned to strengthen work in Paw Paw and to begin work in nearby Lawton. Robert Allen, minister of education at the Martin church, and Elwood Doss Jr., Martin minister of music, led the group in holding backyard Bible clubs, conducting community surveys, and performing the musical "Stir into Flame." The church's pastor is Thomas M. Atwood.

TENNESSEE BAPTIST

# Children's Homes

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EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Just this week someone wanted to know why the IRS had singled TBCH out and decided to hassle us. I can certainly understand that question. However, the IRS did not single TBCH out. TBCH respectfully declined to file Form 990 (an Informational Form). For failure to file TBCH has been assessed a penalty each year since 1977. The penalties have been paid. We are now trying to recover the money paid and seeking a change in the regulation that allows the IRS the right to define what is "religious" and what is not.



**EVANS B. BOWEN**  
990 (an Informational Form). For failure to file TBCH has been assessed a penalty each year since 1977. The penalties have been paid. We are now trying to recover the money paid and seeking a change in the regulation that allows the IRS the right to define what is "religious" and what is not.

This battle is not merely to keep TBCH from filing a ten page report to IRS. The information they seek is a matter of public record. We see much more involved in this issue. The government should not tell any church or church owned and operated institution how to carry out the practice of its faith and doctrines.

The requirement to file Form 990 violates the Constitution of the United States, including the Establishment and Free Exercise Clauses of the First Amendment and the Equal Protection Clause of the Fifth Amendment. We cannot afford to close our eyes to this vital issue. If this matter goes unchallenged, we can expect the issue to fall next on the churches whose ministry goes beyond the walls of the sanctuary.

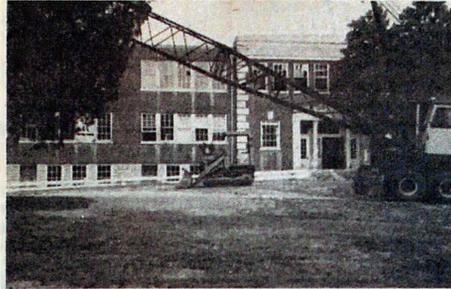
For more than two hundred years our Constitution has served us well. It will continue to do so if we can keep Federal Agencies from destroying it. There is no unwritten body of law termed "public policy" that is often referred to by the courts. Nothing should be dominant over "constitutional rights."

May God grant us the wisdom and courage to fight this issue all the way to victory. We need your prayers as we prepare for trial. The date set by the Court to hear this case is November 21, 1983.

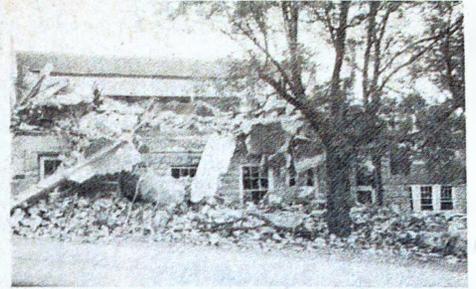
## VIOLENCE IN THE HOME

"Of all married couples, 30% have at least one violent episode during their marriage. Each year some 1.8 million wives are severely attacked by their husbands, and almost the same number of husbands are assaulted by their wives. In 1975 it was estimated that nearly 2 million individuals faced a mate wielding a gun or knife. Nearly 2 million children a year (almost 4% of all children between the ages of 3 and 17) are victims of parental abuse and neglect. More than 2,000 die as a result. According to national averages, every household in America is the scene of family violence at least once a year." (FAMILY VIOLENCE RESEARCH PROGRAM, UNIVERSITY OF NEW HAMPSHIRE, 1980)

## FRANKLIN REMOVES TALLEY BUILDING



TALLEY SCHOOL BUILDING



TALLEY SCHOOL BEING REMOVED

The William Leslie Talley Memorial School building was constructed in 1941 and was used until May, 1959. During that time, the halls were filled with the voices of many happy children. Those halls resounded with the voices of excited children. Those halls witnessed the tears of disappointed children. But those halls also meant security to many children. Those halls witnessed love in action as loving, caring, and patient teachers sought to encourage children. Those halls were the place where children learned many lessons about life and the world in which they lived. Those halls witnessed the transformation of children to young adults, from frustra-

tion to peace and understanding, from hatred to love. Those halls witnessed the transformation from a view that no one cared to an understanding that Tennessee Baptists really did care.

Then in 1959 the school was closed and the children were assigned to the local schools in Williamson County. Those halls stood silent for many years. Only the sounds of the wind blowing through broken windows could be heard. Only the sounds of the drip of a leaky roof could be heard. Only the sounds of a door blown shut by the drafts in the halls echoed throughout the vacant building. Until — August 6th the

crashing sounds of the wrecking ball of the Levy Wrecking Company shattered the silence in the hallways again and the William Leslie Talley School building came crashing down. After the dust settles, the debris moved away and the area landscaped, the area will again resound with the voices of happy girls and boys playing in the park or sitting at a picnic table enjoying food and fellowship with their family or friends.

I am reminded of those words in Ecclesiastes 3:1 stating that "there is a time for everything." The William Leslie Talley Memorial School served its purpose well for Tennessee Baptist Children's Homes.

## A LOOK AT THE MINISTRY OF TBCH



### SPIRITUAL

A local pastor baptizes one of the children who has received Christ.



### ACADEMIC

A Tutor is busy helping one of the children improve their reading skills.



### PRACTICAL

A young boy is taught the value of work as he works in the flower garden on campus.



### RECREATION

These youth are enjoying one of many games available in the recreation facilities on one of our campuses.

## JANICE TERRY SINGS FOR PASTORS



One of the privileges of our campuses is to host the local Pastor's Conference. Recently the pastors of the Nashville Association met at Franklin and one of our own, Janice Terry, was able to minister to the pastors as she sang for them.

## MOTHER'S DAY OFFERING TOTAL \$577,000.00

The 1983 Mother's Day Offering was the largest ever received. Though it was twenty-three thousand short of the six hundred thousand goal it was 37 thousand above the amount received last year. This is almost a seven percent increase.

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## BIBLE BOOK SERIES

Lesson for Aug. 28

# The futility of wealth

By Fred M. Wood  
author, preacher, teacher, Memphis

Basic Passage: Ecclesiastes 4:4 to 6:12

Focal Passages: Ecclesiastes 4:6, 8-9; 5:4, 8, 10-13, 18-19; 6:10

The material in the background passage deals with many subjects. No one theme runs throughout the entire passage. Rather, we have a record of the "preacher's" experiences, perhaps as they occurred.

Life is never completely logical or capable of being reduced to a single formula. The easy solutions or "quick fixes" that some religious spokesmen offer today are deceiving and even dangerous.

The passages chosen for special focus, however, deal with the futility of modern material wealth.

Quietness and companionship  
better than wealth (4:6, 8-9)

The word translated "quietness" means restfulness of mind. It suggests well being and gentleness in contrast to feverish activity.

The distinction between "a handful" and "both the hands" is a poetical way of saying that it is better to have little with happiness than to have twice as much with the problems and burdens that plague those who attain great possessions.

The "vexation of spirit," translated elsewhere as "feeding on the wind," is borrowed from the shepherd background of those who "feed their sheep." In this case, however, the ones who partake find only a diet with nourishment.

When we secure our money in ways that are contrary to God's will, we pay a terrible price.

A deacon, who along with his wife was very judgmental of those who did not share their "ultra-pious," almost hypocritical attitudes, was offered a job with his company as head of the "gaming" in a large casino. Greed took hold of him and he forgot his Christian principles. Now, he and his three children "feed on the wind" of that establishment. He draws a fabulous salary but it is a dangerous place in which to raise children!

The person who tries to pile up wealth by being a hermit will also suffer disappointment as the years pass. We need to share our wealth with someone in order to find real joy in this world. The true security of life is not having enough money stored away to guarantee we will

never be poor but rather to do God's will daily, trusting Him to provide for our needs.

This does not mean we should not be thrifty, but it does mean we should be careful not to overemphasize the importance of material values.

Wealth retained by breaking a vow is sin (5:4)

Although this statement from the "preacher" deals in this context with vows to God, the principle is certainly relevant to all promises of any kind. Moses (Deuteronomy 23:21-23) gave similar words but said a little more, including the fact that it is not a sin not to vow but, having vowed, we should honor our word.

One should be careful when in a crisis to avoid promising God too much as a sort of "bargaining" vow. In fact, you cannot deal with God in this way. If we should do a certain good thing, we should do it whether God "heals our child" or not.

Problems with wealth  
(5:8, 10-13, 18-19; 6:10)

These miscellaneous statements all deal with a single theme - to be wealthy is not easy.

When we see someone mistreating and even exploiting the underprivileged, we should remember that though the "system" seems to allow this without anyone suffering, this is not the final word. Each person, up and down the line, may get a "kickback" but God stands over all of them. He will have the last word!

One of the tragedies of those who are "things oriented" is they are never quite satisfied. A man sets a financial goal and thinks he will be happy when he attains it. He then, however, wants more!

A rabbi wrote perceptively, "The man who makes the acquisition of money his life's purpose is never satisfied with what he has and longs to increase his hoard." Another asked and answered, "Who is rich? He who rejoiceth in his portion."

The "labouring man" whose sleep is described as sweet represented, in the original context, the farmer whose income was limited but who was at peace with the world because he was not greedy.

The person who works hard, remains honest, and has reasonable goals, finds much more real contentment than those who ignore the basic laws of decency and brotherhood in order to accumulate more possessions.

The "sore evil" of which the writer speaks consists of keeping everything one has for one's self. Dangerous things can happen to such a person, including loss of friends and even levelling of false charges by others against him in order to steal the money. The worst thing, however, is what it does to one's own character when a person ignores the needs of others.

The conclusion of the "preacher" is that people should enjoy life on a day to day basis, accepting their lot and helping others to improve their position in life.

As poor and sick people must accept their limitations, and consider it a part of the divine plan, so must the rich. The difference is the rich must help the poor to enjoy a better station. This is a stewardship of life. If ignored, it will bring many problems.



Wood



Garner

## UNIFORM LESSON SERIES

Lesson for Aug. 28

# Mordecai and Esther

By Donald W. Garner, assistant professor of religion  
Carson-Newman College, Jefferson City

Basic Passage: Esther

Focal Passages: Esther 2:7; 4:13-16; 8:3-8

The Book of Esther is an exciting spiritual short story! The plot is dramatic, the setting is secular, and the central concern is the survival of God's people. The beautiful heroine is Esther, her guardian and mentor is Mordecai, and the heinous villain is Haman.

Challenge to risk

Early in the story, both Esther and Mordecai were forced to take a stand firmly for the right. But doing so meant endangering themselves.

Mordecai refused to bow to Haman probably because Mordecai worshiped only the Lord and wanted no part of anything that appeared to be idolatry (see Daniel 3). But Mordecai's refusal kindled the rage of Haman against Mordecai and all the Jews (Esther 3).

Mordecai challenged Esther to risk her own life by going to the king and seeking his help on behalf of the Jews (Esther 4). The famous words of Mordecai's challenge were: "And who knows whether you have come to the kingdom for such a time as this?" (4:14b). To do the right thing for her people meant that Esther might displease the king and invoke his punishment (4:11).

Those among God's people whose life with God is authentic almost always open themselves to vulnerability and risk-taking for righteousness' sake. Too rarely is genuine righteousness the popular position held by the majority; too often it is the possession of an unpopular and persecuted but faithful remnant.

The world perpetually whispers, "Minimize your risks - hedge your bets - play it safe." But citizenship in the kingdom calls upon us to risk ourselves for righteousness.

Temptation to survive

We humans possess an instinct to survive, to go on living rather than to die. This is a useful and generally positive biological prompting which insures the future of the species and protects our individual lives. But there come those times in the spiritual life when the desire to survive represents a temptation to be less than faithful to the call of God.

Personal survival is not our ultimate purpose as God's people. Obedience to God is our purpose. When one yields to the temptation to save one's life, the actual result may be the loss of real and meaningful life with God (see Mark 8:35).

Esther was tempted to protect her own interests and to seek to insure her own survival rather than to stand for righteousness and for God's people (4:11).

Mordecai challenged her with the truth that her own identity as a Jew meant that she never could disassociate herself successfully from her people and their fate (4:13). He also reminded her that God would be faithful and provide help to His people in their crisis even if she, in futile selfishness, chose not to be that helper (4:14a).

Then Esther realized that her only hope of survival was in God Himself and in her faithfulness to Him.

When will American Christians realize that same truth about human security and survival? So many of us practice

functional idolatry as part of a culture which worships the god of survival (and his attending goddess of youthful beauty). From unhealthy gimmick diets to increased military spending, our culture rabidly pursues a whole range of efforts to survive at all costs.

"Survivalism" in any of its many forms must not become a substitute for a central commitment to do God's will, even unto death.

Commitment to sacrifice

Esther resisted the selfish temptation merely to survive, choosing instead the higher road to self-sacrifice for others. In words whose challenge rings true across the centuries, she said: "I will do what is right even if I run a great risk to myself. And if I perish, I perish" (4:16b, Garner's paraphrase).

Esther committed herself sacrificially to do the right things for her people. But she did not venture into the king's presence on some fatalistically misguided suicide mission. Rather she went in faith, having been prepared spiritually through prayer and fasting (4:16a).

Jesus made the commitment to do God's will even if it meant sacrificing Himself for others in death (read Philippians 2:5-11). But Jesus died to Himself long before He allowed Himself to be crucified. We can make the same decision of self-denying service Esther made. And when we do so, we are following the even more significant example of our crucified Lord Himself.

Assurance of security

Esther and Mordecai were not killed even though they faced that real possibility. Perhaps God will spare our lives, too, when we make ourselves vulnerable for the sake of righteousness.

However, He may not spare us! Jesus was killed. Are we willing to be like Jesus, "obedient unto death" (Philippians 2:8)? We cannot be so obedient if we worship at the altar of survivalism. We must accept the Biblical truth that physical death is not the worst fate one can experience. To become separated by disobedience from the Giver of Life is far worse.

Jesus was killed by the Romans. But He was resurrected by the power of God and now lives (Philippians 2:9), while the Roman Empire long ago was buried in the sands of time.

The lives of Mordecai, Esther, and Jesus each demonstrate that faithful service to God carries with it the assurance of ultimate security in God. His obedient children have the promise of His providential protection and divine reward.

When we lose our life, then we find it.

## Tulip Grove calls Clayton as pastor

Tulip Grove Baptist Church, Old Hickory, called Kenneth Clayton to come as its pastor, a ministry he began July 3.

Clayton was previously pastor of Central Baptist Church, Crossville, and First Baptist Church, Spring City. He has served as a member of the Tennessee Baptist Convention Committee on Boards and as an associational moderator and vice-moderator.

A native of Rockwood, Clayton is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

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**LIFE AND WORK SERIES**  
Lesson for Aug. 28

# Leader in crisis

By Clista Whitehurst Adkins  
curriculum writer, Nashville

Basic Passage: Judges 4-5  
Focal Passages: Judges 4:4-9a, 14-15a; 5:7, 31c

Women in the 20th century have been trying as never before to find fulfillment in their lives. Today, many are learning to balance careers, housework, motherhood, and marriage and are facing conflicting demands on their minds, their emotions, and their time.



Mrs. Adkins

Not only does their search for fulfillment cause conflicts for women, but it also often poses problems for men. In order for both women and men to find fulfillment in the midst of changing lifestyles, they must deal with one another in new ways, in different places. Christians who are earnest about finding fulfillment may learn lessons from the example of Deborah.

Deborah, a prophetess, a charismatic leader in a crisis, a woman of faith, vision, and courage, stands out as one of the greatest judges in this period of Israel's history. She was the most qualified person in Israel when the need arose for a new leader. Because of her faith, insight, and courage, God used her to lead His people.

**A woman of faith**

Deborah was a woman of faith. Obviously, her life centered around God. She kept a strong and close relationship with Him. She must have kept open communication with Him, for her trust in Him seems to have been absolute. She was near enough to God to be directed by Him.

Deborah's faith gave her insight. The fact that she judged the people tells us that she had wisdom and intelligence. God must have given her special insight into problems and situations so that she was able to guide the people of Israel. She also was open enough to God to see what He wanted her to do. Because of her faith, she was able to discern truth and right for herself and for the people around her. She was a prophetess and a judge.

However, Deborah must have realized that it was not enough to know, to accept, and to see truth. We can see from her life that she knew the necessity of acting out her convictions. Deborah had the courage to live out the truths that God revealed to her. She does not seem to have been afraid of men, of other women, of

leaders, or of nations, although her place as a woman was a very low one. She was not afraid to use her gifts as God directed her. She was courageous enough to act on what God wanted her to do, and God blessed her.

**Being God's person**

Deborah was a living example of the fact that God is no respecter of persons according to sex. What God wanted from Deborah was not role-play, not fear, but faith, courage, and action.

God wants the same from Christian women and men today. Faith must be an integral part of our lives. We will always be faced with demands and decisions, and we will find stability and a firm foundation in our faith and trust in God. Therefore, we must maintain vital, active relationships with Him. We must be open to communication with God, and we must listen for what He wants us to do. Then, we must have the courage to act on our convictions.

We must commit ourselves to being who God wants each of us to be, regardless of what other influences try to persuade us to do.

**Mutual respect**

Christians may also learn to relate to one another more meaningfully by following the example of Deborah and Barak. It is interesting to observe how they dealt with each other, especially in the light of the severely restricted role of women in Old Testament times.

Barak was a capable military leader. Although he had less faith and courage

than Deborah, he did exhibit some insight and courage in accepting her as a leader.

Barak did not reject Deborah because she was a woman. In fact, her femaleness does not seem to have bothered him at all. He did not say, "because you are a woman, you may not lead me." He did not try to protect God from Deborah. He accepted her gifts and her leadership and worked with her to lead the people of Israel to victory.

If Deborah and Barak had refused their respective tasks, if they had refused to accept each other, or if one had tried to do both jobs, Israel would not have had its great victory.

**Recognizing gifts**

Instead of dealing with each other on the basis of sex, Deborah and Barak dealt with each other on the basis of gifts. Deborah was the judge, the leader, the prophetess, the woman of faith. Barak was the military leader guided by Deborah. The result of their cooperation was victory for the Israelites.

Males and females can experience fulfillment as we relate to one another at home, at work, and at church. Perhaps we can learn to relate to one another not

only on the basis of sex, but also on the basis of gifts, recognizing God's call to each of us to use our own gifts for His purpose.

From Deborah's life, we see that we are responsible to listen to God in faith and to have the courage to act on what He reveals to us. We are also responsible to recognize and accept God's gifts to other people. If we live as Deborah lived, in faith and courage, our search will be over, for we shall surely find fulfillment.



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# WMU employee retires after 33-year career

By Carol Sisson

BIRMINGHAM, Ala. (BP) — When World War II ended so did Lois Mauk's job inspecting machine gun belts in a Birmingham, Ala., defense plant.

Looking for another job, she went by Woman's Missionary Union offices and asked the receptionist, "Ya'll aren't hiring, are you?"

The answer to her backhanded question resulted in a more than 33-year career with Woman's Missionary Union, SBC.

Miss Mauk retired in July as WMU's longest tenured employee. With her go the eye-witness accounts of working with many famous WMU pioneers, including three executive directors.

When Miss Mauk began temporary

work opening mail in 1944, her desk was the top of a sewing machine cabinet, and WMU was housed on two floors of the Comer Building. The 40 employees gathered every morning around a big table in the board room for prayers. "With those Samford students there working as interns, after prayers you'd think you'd been to church," Miss Mauk remembered.

Kathleen Mallory was executive secretary then. "She was just like somebody's granny, with her beautiful white hair and pastel clothes," Miss Mauk said. She also remembered Miss Mallory fondly because "when a shipment of nylons would come in downtown, she would let us off to go buy them."

She began work as a permanent em-

ployee in 1949. In September, 1951 (Alma Hunt was the new executive secretary), WMU moved its headquarters from the Comer Building to its present location on 6th Avenue and 20th Street North.

With more building space came modernization of Miss Mauk's job. NCR analysis machines were installed, and order processing was no longer done strictly by hand.

Upon retirement Miss Mauk's title was analysis coordinator. Her responsibilities of coordinating analysis machine work, training analysis operators, and crediting magazine accounts were a far cry from that first temporary job of opening mail.

As her responsibilities grew larger, so did the scope of WMU. Magazine sub-

scriptions, 851,078, have almost tripled since 1949.

"You know, all WMU's leaders have been different in personality," Miss Mauk said, citing Miss Mallory, Miss Hunt, and present Executive Director Carolyn Weatherford, "but they've all kept WMU successfully growing."

Once again WMU is preparing for "moving day," this time to a new headquarters building under construction on New Hope Mountain southeast of Birmingham.

Miss Mauk attended recent dedication ceremonies for the new building.

"I stood there on that mountain with the sun beating down, and thought what an impressive, ideal spot it was for WMU's future," she said.

# Guatemala missionaries see upheaval as part of life

By Martha Skelton

DURHAM, N.C. (BP) — Reports of the recent governmental coup in Guatemala sounded like a familiar refrain to Harry and Jean Byrd.

Now in North Carolina on furlough, the Byrds have been Southern Baptist missionaries to the Central American country since 1967. For them, upheaval is a part of the toll road to their chosen way of service.

The Byrds came home to North Carolina in June with the toll of recent years in Guatemala reflected on their faces and physical conditions. Byrd, as mission president until his furlough, has had to deal not only with external uncertainties, but also with a major crisis in the Guatemala Baptist Convention.

The strain contributed to his several stays in a hospital before furlough — a furlough they postponed because of the need to stay and work. An asthmatic, Byrd has maintained his work load for the mission and has been interim pastor of a local church. But it was not without cost.

Jean Byrd has borne the emotional strain of supporting her husband while fulfilling her outside responsibilities. She was forced from her car at gunpoint when it was stolen (later recovered) during this last term. Their teen-age son, Emerson, narrowly missed an apparent kidnap attempt.

Even before they went to the mission field, they faced some tough challenges.

"Harry, it's just like taking your whole

family and putting it on the chopping block," his mother said when she heard of their missions commitment.

But he had felt God's leading to go. "There was a (missions) call," he af-



**DISCUSSION** — Missionary Harry Byrd (left) talks with Missionary Don Doyle (center) and Emilio Cascenada, a member of Jericho Baptist Church, Guatemala City, a church Byrd led as interim pastor before returning to the United States on furlough.

firm. "The call to preach was almost like the Lord touched me. This was more like a leading. The more I thought about the world's needs and really prayed about them, the more I felt this was what the Lord wanted."

Jean had struggled with the commitment to be a pastor's wife. Once that choice was made, "I gave up my right to run my own life," she says. "I accepted the Lord's leading in Harry's life as the lead for our family."

The Guatemalans alongside whom they work, and those who need to hear the gospel, form another compelling reason to stay.

Byrd, who has been active in theological education as former seminary president and now as extension teacher, recalls an incident several years ago in a seminar in a rural Baptist church.

"There was a pastor there I knew had to come part way by horse, part by a type of railroad, and then walk," he says. "He had a little boy with him. The son could read and write and the father could not. So the son would take down the material."

"That turned me on," the missionary

says, smiling. "It was important enough to him that he'd gone that distance and was paying for his son so he could get it down."

"We've learned more about spiritual warfare," Byrd says. "Parts of the Bible take on new meaning." And Christian teaching says not to give just one time or several times, but over and over.

Mission policy is to let each family decide whether or not to stay in a given situation, and not to second guess each other's decisions. Their mission committed itself to "what God wants to do," says Harry. "The work He has done is great and we don't have time to be casting stones at each other."

This term, for the first time, Byrd checked about evacuation procedures at the American Embassy in Guatemala City. "They did develop a plan, really after things got better," he says.

The consular officer asked Byrd how long he had been in Guatemala. When Byrd told him 15 years, the man responded, "You need to be telling me what to do."

—Martha Skelton is associate editor for The Commission magazine.

# Tonga give sacrificially for burned relief truck

NENYUNGA, Zimbabwe (BP) — Tonga people in Zimbabwe's drought-stricken Gokwe region dug into their meager resources to show Southern Baptist "People Who Care" that they are people who care too.

Drought victims around the Nyenyunga area raised \$78.45, while others around Simchembu raised \$30 to help replace a 10-ton truck used for Southern Baptist relief work. This truck was burned by anti-government dissidents, May 28.

The Zimbabwe Baptist mission had run two 10-ton trucks twice weekly to the drought area as a first step "Band-Aid approach" to stave off starvation among the Tonga until Southern Baptists' massive "People Who Care" project can develop long-term assistance. Louisiana Baptists, the Southern Baptist Foreign Mission Board, and the Zimbabwe mission jointly sponsored the project.

The \$108.45 raised by the drought victims will not come near replacing the truck, which will cost up to \$35,000, but their gift touched and impressed Southern Baptist missionaries who know how little they have.

Since the incident, Zimbabweans have expressed their dismay over the truck burning and the robbery of its driver, Kilian Sibanda, a Baptist layman who has vowed to continue his role in the relief effort.

Five dissidents, wielding Russian-made AK47 rifles, attacked Kilian at his home in Sessami, where he had stopped briefly while transporting cornmeal to the starving Tonga. In addition to burning the truck, the gunmen took \$100 of Kilian's own money and about \$1,300 in funds people paid for the meal. Those with some money buy their grain at cost, and others receive the grain free.

Four days after the incident, missionaries to Zimbabwe voted to continue the massive hunger and relief effort which began in 1982. They asked the Foreign Mission Board for \$455,000 in hunger and relief funds to develop the project and up to \$35,000 to replace the burned truck. The board had already appropriated more than \$1-million for work in the area which includes relief and evangelism.



**CLOSE CONTACTS** — The close contacts of local church work have been especially meaningful for missionaries and Guatemalans during upheavals of the past few years. Here, Missionary Jean Byrd talks with a choir member of Jericho Baptist Church, Guatemala City.